THE EXPENCE OF *University Education* REDUCED.

EXPERIENCE

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THE EXPENCE OF University Education REDUCED, IN A LETTER TO A. B. *Fellow of* E. C.

The SECOND EDITION, with Additions.

——*MATRI Utilis ALMÆ,*
Si das hoc, parvis quoque rebus Magna juvari.
HOR.

LONDON:
Printed for G. STRAHAN at the *Golden-Ball* over-against the *Royal-Exchange*. 1734.
[Price Six Pence.]

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IN A

LETTER

TO

A. B. Fellow of E. C.

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THE EXPENCE OF UNIVERSITY EDUCATION REDUC'D.

SIR,

GIVE me leave to use the Freedom I do. All that you have said proves only that it is natural for Men to defend the Error they are pleas'd with, and, having once defended it, to go on to do so. Few have Ingenuity to *Own* Their Error, fewer have Virtue to *Correct* it. But for all this, it will be Error still, and Others will perceive it, tho' You will not.

The Caſe is plainly This,

The UNIVERSITY is ſaid to be an *Expenſive* Place of Education. If this be ſo, ſome Other Place promiſing Equal Advantages, in a *cheaper* manner, will naturally be inquir'd after and preferr'd. If then it be agreeable to the Societies of the UNIVERSITY that Parents ſhould rather chooſe to have their Children Educated there than elſewhere, they muſt ſome way or other get clear of this Imputation.

They may do this effectually, if they will let it appear, in a Diſtinct View, what is the Expence which the Rules of UNIVERSITY Education demand, and what is the Expence, which Young Men, during their Reſidence there for Education, unneceſſarily run into of themſelves.

The Expence requiſite to Education has Limits, and may be known to a certainty within a trifle. The Expence occaſion'd by Idleneſs, or Humour, or Vanity, or Luxury, or Affected Hoſpitality is Infinite, or, at leaſt, hath no other

other bounds than what want of Money, and want of Credit ſhall ſet.

If the Expence thus occaſion'd cannot be Afforded, or is not Approv'd by Parents, they may retrench it whenever they pleaſe. And, if they do not, Societies of the UNIVERSITY, having diſtinguiſh'd it from the Charge which *They* require, will have the Satisfaction to obſerve, that the reproach of Expenſiveneſs they long have patiently and imprudently ſubmitted to is transferr'd from Themſelves to thoſe who complain of what they need not endure.

But how ſhall it appear in a Diſtinct View, what Expence the Method of Education in the UNIVERSITY doth require, and what the Scholar's Irregular Appetites demand?

1. By this Rule.

That nothing be allow'd to be dreſs'd in the Common Kitchen for any Member of Society but *Commons*. And that every Scholar affecting to make Entertainments at

his private Chamber for Strangers viſiting him in his ſtudious Retirement, be oblig'd to defray the Entire Charge thereof out of his Own Purſe.

Nothing is more reaſonable than that thoſe who accept of their Founder's *Charity*, ſhould Live agreeably to their Founder's *Rules*. Theſe are his Will. Endowments are the Legacies he hath left them on condition they Obſerve it. All Departures from it are ſo many Inſtances of great Inadvertence, if not of Ingratitude. And the leaſt a Governour intruſted with the Execution of this Will can do, is, to reduce them to a Compliance with it.

In the particular before us, the known Rule in every Houſe of Education is, A Plain Diet, in a moderate proportion, to be ſet before the Society in a Common Refectory, at a Stated hour. The reaſons of this Inſtitution were, That Scholars being thus provided with Every Thing neceſſary to their comfortable Subſiſtence without any Care or Solicitude of their Own, might have

have fewer Avocations from their pur-
ſuit after Knowledge, be accuſtom'd
to ſuch a Simplicity and Temperance
in their Meals, as would beſt preſerve
their Health and their Innocence, beſt
diſpoſe them to engage in a Studious
and Religious Life, and beſt enable
them to go thro' the Difficulties and
Strictneſſes of ſuch a Life in a manner
Acceptable to God, Uſeful to the
World, and Satisfactory to Themſelves;
and that they might at length get a Ha-
bit of Contentment in a moderate For-
tune, the great Preſervative of their
Honour and Virtue in a more Publick
Station, and the Parent of Beneficence
to Others in a State of greater Af-
fluence.

And ſince the Perſons for whom this
orderly and frugal Maintenance is in-
tended, were always to be a Society
of Scholars as well *needing* this Support
in their Education, as *deſerving* this
Countenance to their Parts and Progreſs
in Human Learning, no Founder of a
Society could have any doubt upon
him,

him, but that they would always be contented with it, and, from the reaſon of the thing, if haply they ſhould forget the Regard that would be due to their Founder's Memory, have ſhewed a Reluctance to vary from it.

The Largeſt Endowments in any Society of the UNIVERSITY are but barely ſufficient for Maintenance in the manner intended, for Decent Apparel, and for a few Uſeful Books.

Founders of Societies ſeem neither to have made any Proviſion in their Charity for the Entertainment of Strangers at the Chambers of Scholars, nor to have intended their Charity for thoſe Scholars whoſe Private Fortunes were ſuch, as would enable them to be frequently at ſo great Expence; and could they have foreſeen that thoſe who were ambitious of Maintenance at their *Founder's Table* would have affected Hoſpitality in their *private Apartments*, they would have left behind them the ſtricteſt Injunction againſt a Practice ſo highly Improper, ſo exceedingly Inconvenient.

In

In Collegiate Societies founded for the Education of Youth, the Way of Living is in a Method. There are ſtated Times for Devotion, for Study and Improvement, for Private Lectures, for Public Exerciſes, for the refreſhments of Eating, Walking, Converſing. Each Scholar hath his Separate Apartment. The Furniture of it ſuppos'd to be no other, than that of a Lodger in a private Family who never Eats at home, clean, neat, ſimple, not unſuitable to his Low Station and Condition in the World, and convenient only for the Purpoſes of Study, Retirement, and Sleep.

What ſort of Strangers, now, are thoſe who expect to be Invited to an Elegant Entertainment in this Chamber? How, or in what One Reſpect is the ſtudious Inhabitant prepar'd to receive them? Hath He any materials of Accommodation for them, but what He muſt borrow from abroad? Can all his Acquaintance of the ſame Society furniſh him out of their ſeveral little

Stores

Stores with what is ſufficient for this purpoſe? Hath he ſo much as a Servant to attend him upon this occaſion, but who, at the ſame time, is the Common Servant of Twenty Scholars more, whoſe neceſſary Buſineſs in the Apartments of his ſeveral Maſters muſt be neglected, whilſt his Time, which ſhou'd have been equally diſtributed, is here ingroſs'd? And what a Conſumption of the Common Fuel, will this Entertainment at a Later Hour occaſion at the equal Expence of Others of the Community, whoſe Prudence as well as Circumſtances, will not permit them to give into this Affected and Impertinent Hoſpitality? And to what One good End is this done? Hath the Stranger viſiting the Scholar at his Chamber never been at the UNIVERSITY before? Hath he the Inquiſitiveneſs of a Traveller? Wou'd he ſee how Scholars Live in ſuch Societies as theſe? Introduce him then, with Leave, into the Public Refectory; deſcribe to him the Founder's Inſtitution; let him ſee the Simplicity

Simplicity and Sobriety with which Scholars are maintained in the UNIVERSITY; let him have the Opportunity of getting a true Notion of it Himself, and of truly representing it to Others; let him delight to praise the Appetite that can relish it, and the Gratitude that can be thankful for it. But do not studiously affect to shew him how Scholars *do not Live* in the UNIVERSITY. Do not let his Account of the Generosity, with which he is entertained, create *Envy* in those who think the Scholar *can* afford it, and *Obloquy* in Others who know he *cannot* afford it.

Or, is the Stranger already Acquainted with the Institutions of Founders, and the ways of Living in Academical Societies, and only wants your Conversation? Let him then have it at his Own Inn. There he *ought* to refresh *himself*; and there, at any Seasonable Time, he may have the Liberty to entertain *You* too. Inns are purposely set up for the Reception and Accommoda-

tion

tion of Strangers. The Livelihood of those who keep them depends upon it. Can you think it right in you, who have no proper Table of your Own, to rob them of their Guests, and, consequently of their Subsistence? To submit to be Hurried, and Interrupted, and Lose your Time, and spend your Money in Absurd and Conceited Entertainments for every trifling Acquaintance, who has a mind to take *Oxford* and *Bleinheim* in his way to the *Bath*? I say trifling Acquaintance, for no Man living that is well bred, and understands what is proper, will ever accept of an Entertainment at a Scholar's Chamber, which may be an Instruction to you, if you wou'd be thought to understand what is proper, not to make any.

But, You tell me, "You have "great Obligations to this Stranger, "that You have Din'd at his House, "and have been kindly received by his "Family."

But, believe me, Your Stranger, if he hath Common Sense, doth not expect

pect You shou'd return these Obliga-
tions *here* in the like manner. Civili-
ties of this sort must be left to be
acknowledg'd by your *Relations* in his
Neighbourhood. If *He* shall ever look
for any thing of this kind from *You*,
he will be contented to stay for it, till
You are in a condition to offer it;
till You have a Settlement in the
World as well as He; till You have a
Family of your Own, and Things in
order about You to receive him without
being distracted with Care, or burthen'd
with Expence. He knows that when He
entertain'd *You*, it cost *Him* no more
than what You gave his Servant; and
that if *You* entertain *Him* at your pri-
vate Chamber, you will exceed a
Month's Allowance from your Founder.
He considers, that if He accepts of your
Invitation, he shall be the Cause of
your Neglect of every Exercise, and of
your Absence from every place of Duty
for that Day; and that this will be
plac'd to *His* account, when, in excuse
for Your self, you shall alledge the Re-

spect

ſpect you have been ſhewing to *Him*, and at the ſame time, not exempt *You* from the Diſpleaſure of your Governour, who will not admit of this Excuſe. He conſiders, that if you have Obligations to *Him*, you have greater to your *Founder*, and will eaſily forego any Compliments to Himſelf inconſiſtent with your Founder's Rules; and, perhaps, have a better Opinion of your Gratitude to your Living Benefactor, if he ſhall find you have ſo much Honour as to regard the Intention of your Departed Patron now he cannot reproach you.

But you tell me again, "The Cuſtom is grown ſo Common, that if "you can be ſuppos'd to have *Reſpect*, "you ſhall be thought to have no "*Money*, if you do not give in to "it."

Why, to be plain, You *have* no Money, at leaſt not Six Pence that you can ſpare for this Purpoſe. You are *therefore* ſo far Qualified for the Endowment You enjoy. Hopeful Parts, reaſonable

nable Progreſs in School-Learning, Sobriety and Good manners are Other Qualifications. That You Accept of an Endowment is a Declaration that You ſtand in Need of it. That it is conferr'd upon You is a Preſumption that You Deſerve it; and it will always be in Your Power to behave after ſuch a manner, as to have this Charity conſider'd as an Acknowledgment of your Merit, without any Reproach to your Poverty. Acceptance of Preferment, or Acceſſion of Eſtate generally Vacates your Title to your Founder's Bounty, and makes room for Others to ſucceed you deſerving the ſame Countenance and Aſſiſtance. Do not, then, affect to afford, what You cannot afford. You really *have* no Money. No body *thinks* You have any. A Splendid Entertainment at your private Chamber is no manner of *Proof* that you have any. You may be Truſted in the Univerſity for all kinds of Proviſion as well as for all other Materials of Living that ſuit the Taſte and Fancy of the moſt Elegant,

to

to an immenſe Sum upon very ſlender Security. A Fellowſhip in a College of 40*l.* a Year, which may inſtantly become Void by Misbehaviour, Ceſſion, Death, or Marriage, and which, till any of theſe Accidents ſhall happen, will not yield 20*l.* a Year clear to a Sequeſtrator, will give the Scholar Credit for 500*l.* Acquieſce, then, in the Imputation that You have need of your Founder's Liberality to you. It is no Reproach to you that you have no Money. But if you are not contented with your Lot; if you are aſham'd of your Condition; if you have the Vanity to affect a greater Elegance in Living than Your *Station* warrants, or your *Circumſtances* permit, or your *Founder* approves: If it be a thing Indifferent to you whether you ſhall be *Juſt*; or able to pay the Debts you have contracted in the UNIVERSITY in Ten Years after you are *Preferr'd*, theſe Things will be a Reproach to you.

But you reply once more, "That "you are not an Undergraduate, with-

"out

" out Thought, without Experience,
" giddy with the little Advancement
" that hath been given you, ignorant
" of your Circumſtances, unskill'd in
" Propriety: On the contrary, you are
" of ſo long Standing in the UNI-
" VERSITY that you may be pre-
" ſum'd to know the World, to know
" your ſelf, to know what becomes
" You, to know what you can afford,
" and to do no more."

Be of what Standing you will, you are ſtill a Member of a Society appointed for the Education of Youth. Boys will imitate Men. Example is a Duty you owe to the Place in which you have had your Subſiſtence and your Improvements. In a Society conſtituted for Education, you ought to *Revere* the Youngeſt part of it, and to abridge your ſelf of many Liberties for their ſakes, which, in another place might be very Innocently taken. If it be not acceptable to you to continue a Member of ſuch a Society upon theſe Terms, you need not continue

ſo. But *whilſt* you continue, it will be your Duty to contribute every way you can poſſibly to its Reputation and Intereſt, and Improvement in the Knowledge and Practice of every Moral Virtue.

But what is to be ſaid to Young Men of *Family* and *Fortune*, whoſe way of Life hath been different from that which Founders of Colleges preſcribe, and who, as they do not *Need*, ſo they do not *Accept* of the Founder's Charity towards their Subſiſtence during their Stay in theſe Societies? May not theſe Scholars have the Liberty of making Entertainments at their private Chambers, which it may be ſuppoſed *they* can well afford?

To this it is reply'd, That they are ſent hither purely for Education, and to improve themſelves in the Learning of the Place, and in the Knowledge and Love of Religion and Virtue; That a Simplicity of Diet will be very acceptable to thoſe who do in earneſt purſue theſe Ends, and thereto greatly contri-

contribute; That Contentment in a regular and temperate way of Life is a noble Attainment, and which Persons of the greatest Fortune (such is the Mutability of this World) may, sometime or other, be glad to have procur'd a habit of; That one Motive to Parents to send their Children into Societies subject to the Founder's Rules is presum'd to be, that they may learn to live in the same frugal manner with the Founder's Scholars; That the Governours of the Societies they become Members of have this Confidence in their Parents, that they will not expect their Children should be permitted to introduce a novel way of Life, tending to corrupt the sober Manners of those they are mix'd with, and inviting others of meaner Fortunes, to imitate what they cannot afford; That if they *Themselves* can afford to live in an Elegant and Luxurious manner, they may much more usefully and reputably apply the Money destin'd to this Expence another way, encourage the Sobriety and In-

duſtry of ſome poor Students wanting and deſerving their favorable Notice, and take them into their Protection, and thereby excite others to endeavour to excel equally: That the vaſt Sums which many, ſeemingly of ſuperior Condition to the Founder's Scholars whilſt they were Members of the UNIVERSITY, are, to this Day, in Arrears to thoſe Colleges which have been ſo kind as to give them Credit for their Maintenance beyond their Caution, are an Argument that generally *They* cannot afford it; and that the perpetual Complaints of Parents of great Family and reputed Fortune, on account of the extravagant Demands which are made upon them for Money by their Children, during their reſidence in the UNIVERSITY for Education, aſſure us that, if they can *Afford* it, they do not *Approve* of it; and that therefore, it will become the ſeveral Societies of the UNIVERSITY ſo far, at leaſt, to ſhew their Diſlike of Entertainments for Strangers at the private Chambers of Scholars of what

what Condition ſoever, as to prohibit any ſuch from being dreſs'd at the Common Fire, or the Expence thereof charg'd in the Quarterly Account of their Subſiſtence. For then their living in this manner, if they will ſtill give into it, will be clog'd with the Difficulty and Trouble of having theſe Entertainments from Abroad, and of paying for them out of their Own Pockets. And then, poſſibly, they may not entertain ſo frequently, or, at leaſt, not ſo expenſively. But, if they ſhould, yet the Charge of this unneceſſary Hoſpitality not being plac'd to the Parent's Account, it will be ſeen that it is no part of the Expence of UNIVERSITY Education, and is to be imputed to the *Vanity* and *Luxury* of the Scholar, which the Rule of the Society diſcourages, and which the Parent, if he diſapproves of it, may remedy. For if he will neither Feed his Extravagance by increaſing his Allowance, nor Pay the Debts he ſhall, in his *Minority*, contract in Publick Houſes, which he is under no Obligation to do, the

Scholar can no more find means for Treats at his private Chamber from Abroad, than he can at Home. So that, now, if his Son is expensive to him he must thank Himself, the UNIVERSITY is not to be blam'd. But if, in Societies, Scholars may have what Entertainments they please dress'd in the Common Kitchen, and the Charge thereof inserted in their *Note* of Battels at the end of the Quarter, Education here will indeed be Expensive, and the UNIVERSITY for suffering the Evil they can redress be justly reproach'd therewith.

The UNIVERSITY Expence in Education may be further ascertain'd

2. By the not having *Ale* in the Common Cellar.

I am sensible I am engag'd in a very hazardous Attempt, and, if the Common Consent be necessary to effect what is propos'd, a very fruitless one. However, that I may propose it with Safety, if not with Success, I think it

will

will become me in prudence to take off the edge of that keen Reſentment, which I perceive is moving towards me, as early as I can, by declaring that *Ale* is a Liquor Innocent, Cheerful, Uſeful, and that my Intention is not to decry the *Uſe*, but only to change the *Situation* of Ale.

At preſent it is too near me. It offers itſelf to me when I do not want it. The Opportunity of it is often the only occaſion I have for it. The Example of my Companions once equally with me indifferent, if not reluctant to it, grown by degrees inclin'd, invites me to the frequent uſe of it, 'till I alſo become inclin'd to it, and even fond of it. I drink it in the Morning, a Time friendly enough to the *Muſes* without this pretended Aid. I drink it at my Meals, and it is ſo far from preventing my going afterwards to an *Alehouſe*, as is ſuppos'd, that, to ſupport or increaſe the degree of Warmth it hath infus'd, it leads me thither, or, which is the ſame thing, follows me in

a large Veſſel to my *Chamber* for the ſame purpoſe.

Allow it to be unreaſonable to debar the whole Society of any proper Refreſhment becauſe of the occaſional Abuſe of it in ſome of its Members; yet it cannot be unreaſonable to remove what is ſo very likely to be abuſed by moſt of them to a greater Diſtance.

If when I firſt come abroad into the World, I have leſs Experience, leſs Conſideration, leſs Self-denial, leſs Dread of the conſequence of ill Habits, the further that is ſet from me, which is likely to prove a Temptation to me, the better. If Sober Habits may have room to get ſure footing firſt, it may be I ſhall be ſuperior to this Temptation when I come to be tried with it. It is, therefore, better for Me, that what I ſhould probably Abuſe is out of my *Sight*, and as well for Others, who would Not abuſe it, if it be within their *Reach*.

Now, if the near Situation, and ready Acceſs to this Liquor be inconvenient

venient in a *Moral* View, it is not leſs ſo in an *Oeconomical*. For the Expence will be in proportion to the Intemperance.

But if I am never ſo Sober, even Abſtemious; if my Health be ſuch, that my Phyſician will not let me drink it; if my Averſion to it be ſo great that I cannot drink it; yet *Others* can. And whilſt there is *Ale* in the Common Cellar, and I have a *Name* in the College-Book, I ſhall find ſo much of this Liquor plac'd to my Account by others every Quarter, as will exceedingly increaſe the Charge of my living in the UNIVERSITY. When it is Excellent, (*Ridentem dicere verum quid vetat?*) the Fame of it reaches to diſtant Parts. My Friends will oblige me ſo far as to come and taſte it, and will give me ſuch manifeſt Tokens they approve of it, that I muſt believe them. They will think no *Time* Unſeaſonable, but the Evening, to compliment me upon this occaſion. They will be ſo juſt as to ſpeak very well of it to others, who likewiſe

likewiſe may want to give *Their* Opinion, whether it doth indeed anſwer the high Character that is given of it. Nay, I am not ſure that my Intimate Acquaintance will not ſometimes carry their Complaiſance ſo far, as even to ſend for it to their Own Colleges, the higheſt Proof that can well be given of its ſuperior Excellence to their Own. But beſides the Stream that iſſues out to my *Acquaintance*, another large one runs to my *Dependants*. Their State of Servitude, the moſt miſerable that can be conceiv'd amongſt ſo many Maſters, requires frequent Conſolation and Relief. The Kicks, and Cuffs, and Bruiſes they ſubmit to, entitle them, when thoſe who were diſpleas'd, relent, to this ſort of Compenſation, wherein, it hath ever been obſerv'd, there is a moſt excellent Balſom. They likewiſe, at other times, can inſinuate their little Merit towards me, and, being always about me, know the *mollia tempora*, as well as Perſons of the beſt Education and

Addreſs,

Addreſs. There is not a College-Servant, but, if he have learnt to ſuffer, and to be officious, and be inclin'd to tipple, may forget his Cares in a Gallon or two of this Liquor every Day of his Life. And if it be conſider'd that there are few of them who are not crippled with the Gout or Dropſy at an Age that ſhould be vigorous, firm, and active, it may ſhrewdly be ſuſpected, that they are generally ſo inclin'd. *Cooks*, in particular, have an unextinguiſhable Thirſt, and, conſidering how much the Felicity of the Scholar, who piques himſelf in giving Entertainments, depends upon their being in good Humour, nothing is refus'd them they can Aſk, nor can they Aſk any thing more agreeable to them. Were not this ſo, what Reaſon could there have been for *The Company*, who, ſome Years ago, had laid out a Part of their Stock in the Purchaſe of an Eſtate for the *Maintenance* of their Widows, to have lately diſpos'd of the ſame again, and Divided one Half of

the

the Money to themſelves for their preſent *Exigence*, reſerving the Intereſt of the other in the Hands of Truſtees, as a Fund to *Bury* them? But they foreſaw the Habit of Intemperance begun, in their Apprenticeſhips, with College-Ale, would in a little time be ſo confirm'd, as to demand their whole Revenue for the Indulgence of this mean Appetite. A thing at once Ridiculous and Lamentable! and no way fit to be ſuffer'd in Societies inſtituted for the Advancement of Religion, and which are as accountable for the Immoralities they can prevent in their *Servants*, as in their *Scholars*.

But, after all, "Would I in good "earneſt have the Scholars of Socie-"ties ſend into the *Town* for *Ale* "whenever they ſhould have occaſion "for it?"

By my good Will, I would not have them too often have occaſion for it. With the ſame Temperance with which they came from their pri-

vate

vate Schools to the UNIVERSITY, they may continue in it for a time, or at leaſt with very moderate Departures from it. If one is not aware, one may by Cuſtom and Habit induce a Neceſſity of that which is Inconvenient. In plain Terms, I would not adviſe Young Men to uſe it in a *Morning*, or at their Meals; if in the Evening, when they mix in Converſation with each other, or with Scholars of other Societies in their reſpective Rooms, they would, in a ſober manner, recruit the Spirits, which by hard Study have been exhauſted, with this Liquor, the moſt abſtinent Perſon in the World would not be ſo moroſe as to think it might not innocently be done.

Well; "And would I have them "ſend into the *Town* for Ale upon *Theſe* "*Occaſions*?

I think they might as well do it *Then*, as *Now*. For now there *is* Ale in the Colleges, not One Member of Society in Twenty ever treats his Com-

Companion or his Friend with it upon *Theſe Occaſions*, however freely it may be call'd for at other times. There is that Humour in Young Men, as to Deſpiſe what lies before them, and is cheaper, and to Covet what is at a diſtance, and of greater Price, tho' not more excellent. If I ſhould offer to entertain with what the common Cellar produces, my Simplicity would offend. My Friend would think I had no Reſpect for him, if I ſhould treat him with that, which, in his Eſtimate, coſt me nothing. As well might You perſuade the Nation in general to exhilerate their Spirits with the Produce of their Native Soil, and never ſend to *France* or *Portugal* for this Purpoſe, as Colleges to Acquieſce in their Domeſtick Liquor, and not enquire what Better may be had Abroad. And well would it be if they would content themſelves in preferring only *Another Ale*. If then we generally make uſe of Ale in Colleges at thoſe times only when it is

better

better Omitted, and at thoſe deſpiſe it, when it may Innocently or Uſefully be enjoy'd, what need is there for it *within the Walls* of theſe Places of Education?

Is not the *Parent* as good a Judge what is ſufficient for this Article of Expence, as any *Governour* of a Society, and a much better what *He* can afford? May it not, then, be ſafely left to the Parent to allow his Son what He thinks is ſufficient for this purpoſe, or what He knows he can Afford? Is there more Diſcretion requir'd in the Son towards a frugal Management of what ſhall be Allow'd for this Uſe by the Parent, than is requir'd of him towards his not contracting a larger Debt to the College on this Account than is reaſonable? If there ſhould be any Exceſs with regard to this Article of Expence in the UNIVERSITY, will it not by this means become a thing certain who is to be blam'd? If the *Parent* will allow his Son more than is Sufficient;

or

or He can Afford, is *He* not to be blam'd? If the *Son* will exceed the Allowance which the Father thinks Sufficient, or can Afford, will it not be certain that the *Son* is to be blam'd? And will it not also be certain, that the UNIVERSITY is not to be blam'd? And is it not much for the Honour and Interest of the UNIVERSITY, that this should be a thing certain?

But since Young Men *will* have Ale, and I allow it to be reasonable they shou'd at seasonable times and in a moderate way, and confess it also to be *Cheaper* in Colleges than in Public Houses; is it not better they shou'd have it at the *Cheapest* rate?

But this supposes that now it may be had in Colleges, they have it not from Public Houses, which is not true. And tho' it be indeed true, that Ale in Colleges, simply consider'd, is Cheaper, yet, consider'd as attended with the above recited applications for it, it is a great deal Dearer.

It is ſaid again, That if *Ale* ſhould be prohibited to be vended to Scholars in their reſpective Colleges, the Conſequence would be, that they would introduce not only *Ale*, but *Wine* into their Private Cellars.

But it cannot truly be ſaid that ſuch an Effect would be Owing to ſuch a Prohibition. For, 1. Ale and Wine are already introduc'd into the Private Cellars of Scholars. And, 2. In Fact, ſuch a Prohibition by Biſhop *Fell*, Dean of *Chriſt-Church*, was not attended with this Conſequence, either in his time or in his Succeſſor's. And if of late theſe Liquors are introduc'd into the Private Cellars of That (which is more than I know) as well as of ſome Other Houſes of Learning, under the Notion of their being ſtill *better* and *cheaper*; yet the true Cauſe of it is, *Vitium Seculi*, General Luxury, into which Young Men are often initiated before they come to the UNIVERSITY, and which they do not leave off after

they are ſettled there, and not *Frugality* or *Health*, as it is plauſibly pretended. So fallacious often is the Reaſoning on the Side of Inclination! For, after all the Arts that have been tried, Temperance is the beſt Preſervative of *Health*. And as excellent Ale or Wine is *wholſom* only in a moderate Proportion, ſo, in the ſame, indifferent of either ſort is not *unwholſom*. And whether Either be *Cheaper* amidſt ſo many Inducements to an immoderate and unneceſſary Uſe of either, thoſe young *Oeconomiſts* beſt know, who have had the Uncommon Curioſity to compare the Expences of the Former and the Later Years. *Store*, *Opportunity*, *Excellence*, Other's *Intreaty*, One's own *Vanity*, *Wantonneſs*, and *Appetite*, are all ſuch Occaſions for it, as incline Me to believe, that Ale or Wine in the private Cellars of Scholars is not *Cheaper*.

But do not Founders of Colleges provide there ſhall be *Ale* in Societies? and were we not juſt now taught to

live

live agreeably to the Founder's *Rules*, which were his *Will*?

I imagine when Colleges were firſt Endow'd, Societies liv'd in a manner more *recluſe* than now they do. The Deſign of Founders, in this Particular, was, that their Scholars ſhould neither *go* to Public Houſes, nor *ſend* for Ale from thence. This being allow'd within their own Walls, was, at once, to take away the *Occaſion* and the *Temptation* to go or ſend abroad for Ale. With this, at the ſtated Hours, the Stranger might be refreſh'd, and the Tenant entertain'd. One of theſe Hours (there are Men now living who remember it) the Scholar always thought it ſufficient to expreſs his Concern that he could not *then* ſhew this Civility. Reſtore the ſame Abſtinence and Reſerve. Put the Produce of the Common Cellar under the ſame Regulations. Reſtrain all Uſe of it exceeding certain preſcrib'd Limits, and covered at times Unſeaſonable. Let what is plac'd to each Scholar's Name be for his own

Sole Uſe. Let Scholars of Societies be contented with it, Excellent, or Indifferent, as they muſt be hereafter in their Own Families, and not prefer the Foreign to the Domeſtic Liquor, I ſee not why the Founder's *Rules*, which are his *Will*, may not be ſtill obſerv'd. But if, in this luxurious Age, theſe Points intended by the Founder are not to be ſecur'd, the Continuance of Ale in Colleges is not his *Will*.

But, let me not ſeem, in what I ſay, to preſcribe Rules to Others. My Aim is only to ſhew, that wherever ſuch a Rule ſhall be eſtabliſh'd, it will tend very much towards *Aſcertaining* what is the Expence which Education in the UNIVERSITY doth require. Which ſtill may be made more certain, if,

3. Nothing be put upon the Scholar's Name in the Book of Battels for either *By-Services*, or *Charities*.

With reſpect to the *former*, there are Young Men ſo light and frivolous, ſo diſtreſs'd with imaginary Wants,

ſo

ſo impatient of Delay, ſo incapable of doing the leaſt Office for themſelves, that they ſhall demand as much Attendance upon their Single Perſons, and find as much Employment for a Common Servant as Ten other Scholars of the ſame Society. And if the Rewards of theſe little Offices come out of the Buttery or Kitchen, as uſually they do, and are mix'd in the ſame Account with what the Scholar eats and drinks himſelf, how will this Article of Expence be diſtinguiſh'd from thoſe which are Neceſſary to Education? Whereas, if the Acknowledgement of theſe needleſs Services frequently repeated, were to iſſue immediately out of that Fund which the Parent hath ſubjected to his Son's Diſcretion, it is not impoſſible but he might find himſelf ſome Other Amuſement, than that of counting out *Pence* and *Half-pence* all day long to thoſe whoſe Activity and Diſpatch ſhould entitle them to theſe Conſiderations, and thereby ſave, in a great meaſure, if not wholly,

this unnecessary Expence. What Charge is incurr'd on this Account, may be thought too little to be taken notice of in this manner, or to deserve to be prevented by a Rule. And so it may, with respect to the Prudent and the Studious; but to the Idle and Inconsiderate, who have their *Studies* and *Oeconomy* in no Order, what is sufficient even for this Article of Expence will pay a *Tutor*.

As little would I have what is given by Scholars of the UNIVERSITY in *Charity* and *Liberality*, to be plac'd to their respective Names, as a Part of the Charge of their Education.

In a Place where so great Numbers daily reap the Fruit of these Virtues in Founders and Benefactors, I would not seem to discourage the Exercise of them in Young Men towards Others, whose Distress or Merit they may find themselves inclin'd to regard.

But, forasmuch as Acts of this kind, in order to their becoming Worthy of Men here educated in the Know-

Knowledge and Practice of Moral Virtues, ought to proceed not only from a right Motive towards a proper Object, but also out of their Own Purse, and in such Proportion, as that, whilst they aim to be *Good* to Some, they may be *Just* to Others, whatever they give on these Occasions should issue out of that *Quota* of their Allowance that is allotted for their private Expences, and the Ability to give at all be founded in their Frugality with regard to that Article.

But if what Scholars do of this kind be Collected by a Note sent into the Common Refectory for every one therein to Subscribe in a Column opposite to his Name what he shall think fit, and what is so subscrib'd be afterwards transferr'd to the Account of Barrels, how shall this Expence be known not to relate to Education? And how may Young Men be tempted this way to do more than their Own or Parent's Circumstances will allow? Especially if it be consider'd what

what a multitude of Applications are made to the UNIVERSITY for Collections of this Sort, and what incredible Succeſs they meet with. Young Men are often *Vain*, and deſirous to be thought liberal. The *Modeſty* of ſome is afraid to vary from what is done out of *Oſtentation* by others. Many are apt to flatter themſelves they are more *Able* to Give what is not to be depoſited theſe three Months, than what they are to part with immediately. And many very eaſily aſſume to themſelves the Reputation of that Charity, whereof they foreſee the Charge will fall upon the Parent doing perhaps the ſame thing, if not for the ſame Perſon, in another Place. And therefore, as well to moderate this Appetite, as to make the Charge of the Laudable Effects of it diſtinct from that of reſiding in the UNIVERSITY for Education, it is fit young Scholars ſhou'd be made ſenſible, that whoever pretends to *Give* muſt Give of his *Own*, and muſt call that only his *Own*, which he can ſave

out

out of his Founder's or his Parent's Provision for his Maintenance.

Minors of what Quality, or Estate in reversion soever, not having as yet their Fortunes in their own Hands, but subsisting on such Allowances as are thought sufficient for their Education, are not suppos'd to be provided with a Purse for many Acts of Charity and Liberality, any more than with Skill to discern who are the proper Objects of these Virtues. These Acts in any high degree, rather become the *Parents*, whose Substance will permit whatever their generous Spirit shall prompt them to, and their riper Judgment approve, than the *Children*, who are too apt to think they possess what they expect; whose Motive will be liable to the suspicion of Vain Glory, and the Fruit, they will reap, will be Flattery. It is enough at present that they be Educated with a Taste this way, and that their Disposition be rightly form'd to these Virtues, against the time that their Income and their Experience will be enlarg'd.

Upon

Upon the whole you plainly perceive that Societies in the UNIVERSITY have it in their power to give the Parent a View of the Charge of Collegiate Education certain, ſeparate and diſtinct from the Scholar's private Expence, and, by this means to get clear of the Reproach with which they are perpetually Loaded. But whether, living in a retir'd manner they do not *Hear* what is ſaid of them abroad; or loving to go on in their old way, Secure and Indolent, *Regard* it not; or that they *Diſdain* the Advice of Men in low Station meaning them well, until the ſame ſhall come recommended to them by Perſons in greater Authority, who ſeem not to care a Farthing what becomes of them; or that no body has the *Courage*, to take the ſteps he approves towards the Reformation he deſires, leſt he ſhould be thought Singular, or hazard ſome little Intereſt or Favour; I deſpair of ſeeing any Regulation of this kind in a ſingle inſtance, apprehending rather Miſrepreſentation

and

and Obloquy, and Oppoſition to be the Lot of any one who ſhall offer to diſturb what he finds ſettled, tho' never ſo exceptionable.

For you may remember when firſt there was an attempt to get a Charter for the Eſtabliſhing of theſe and many other Uſeful Rules of Diſcipline in a Houſe of Learning you have been wont to expreſs ſome regard for, what a reluctance there was in ſeveral Heads of Colleges ſince deceas'd, (intruſted poſſibly with the Sentiments of many other Members of the UNIVERSITY,) even ſo much as to ſignify to the Chancellor who had deſir'd their Opinion, that they had nothing to ſay againſt it; a Reluctance ſo great, that ſome force was neceſſary to overcome it. And how, after *This* Obſtruction was remov'd *Another* inſtantly aroſe in your *Own College*, on *pretence* indeed of *Right*, but mark if it be not found to have been given either to *hinder* the Introduction of a Scheme of *Diſcipline* they were jealous had advantages above their *Own*;

Own; or to oblige the keen Promoter of this publick Good to buy off their Oppoſition to it at a Price that muſt diſable him from doing it; or thro' *Reſentment* of Complaints which they had firſt *Provok'd*, and *Late Forgiveneſs* of the Man they had *Injur'd*; or in *Miſchievous Frolick* only, of which, I affirm, they are not incapable. But, *Envy*, and *Avarice*, and *Spleen*, and *Sport* diſclaim'd, yet *ſtill* can no Indifferent and Equal Man believe they have any *Opinion* of their *Right*. For the Attorney-General having heard their Counſel, and aſſur'd His MAJESTY they had not the *Right* which they claim'd, or if they had, *it* could not be prejudiced by a Charter, they diſſembled their ſatisfaction in the *Report*, lodg'd Another *Caveat* with the Lord *Privy Seal*, as if they had really deſir'd Another *Hearing*, and then got their Viſitor (Horrid Diſreſpect!) relying on *their* Repreſentations for the *Merits* of their Cauſe (Deceitful Bottom!) to interpoſe *His* Intereſt with Men in Power to ſtop the Progreſs of

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the Charter they were before inclin'd to forward, and, thereby, to ſhut up the way to the Office where the *Caveat* lay, and ſo to ſhelter their *pretended Right* from any further *Examination*. And from this Faſtneſs inacceſſible do they continue to oppoſe the Admiſſion of any New Rule of Diſcipline into the UNIVERSITY, however uſeful it may be, and perpetually to Pelt and Oppreſs the Contriver of it.

But for all this, I am of Opinion with that Gentleman, that there is need of Reformation in the UNIVERSITY, and that his attempting it in the ſilent and modeſt manner he did by Rules (attended with Endowments) fitted to ſecure Sobriety, Induſtry, and Frugality in his own Houſe, without aiming to obtrude them upon any other Society, tho' with an Intention, he owns, leiſurely to invite Imitation, as far as this ſhou'd by them be thought reaſonable, or of uſe, or practicable, or conſiſtent with their own Forms of Diſcipline, cou'd not *Honeſtly* be oppoſed; nor

nor perhaps *Prudently*; forasmuch as those Rules had a particular regard to the Interest of his MAJESTY, whom they *pretended* to Affect; and had been approved, and recommended as fit to be establish'd by a Royal Charter by Persons intrusted to peruse them, Persons of great Reputation, known Abilities, wishing well to the State of Religion and Learning, and whose Affection to the UNIVERSITY was never doubted: Considerations not lightly, without Loss of Character, to be set aside by *Passion indiscreet*, or *Selfish View*, or *childish Humour* hid under solemn Looks and grave Appearance, by *insolent* and *wanton* Application of *Other's* Power too kindly lent in confidence of no *Abuse*; and forasmuch as I foresee the Opposition, if it be found to be Invincible, will naturally occasion some public Remonstrances and Expostulations very Uneasy and Disreputable to the Opponents, and in which the Author of them from the necessity that is laid upon him to Defend Himself will be abundantly justified. But

But to return to the Subject of my Letter. Whether the UNIVERSITY will think it worth their while to ſilence the Complaint of Expence ſo far as it lies againſt themſelves, or no; yet if I was a Parent, and chargeable with my Son's Maintenance during the time of his Reſidence in the UNIVERSITY for Education, I ſhou'd humbly inſiſt that no greater Credit ſhould be given him in his College than was abſolutely neceſſary for this purpoſe; and ſhou'd think if my Earneſt Deſire was not complied with, I was unkindly uſed.

And, on the other hand, if I was a Governour of a Houſe of Learning, and intent upon the Affair of Education, I ſhou'd earneſtly requeſt of Parents of Great Fortune that they would not at once *Debauch* my Society, and *Defeat* their Own Expectations of their Son's Improvements in it by Allowances to them ſo far beyond what is any way *neceſſary* to Education as, naturally, [to tempt them to Deſpiſe all Order, Duty, and

and Decency; and to precipitate them into all the Extravagances in Entertainments, Dress, and Equipage, that Hearts full of Vanity, and prone to Luxury can possibly taste any Pleasure in. And if, being disregarded, unrestrainable Liberties shou'd ensue, and I could not prevail to have these Gay Gentlemen remov'd in a quiet manner from the UNIVERSITY to a Theatre whereon they might, less offensively to the Educators of Youth, Display and Diversify their Contempt of every thing Sober, Serious and Sacred, I shou'd think my self very well justified in proceeding at least to that Remedy which my Station impower'd me to use, and the Security of Good Manners in my own Society requir'd. I am,

SIR,

Your faithful Friend, &c.

27 May, 1727.

POSTSCRIPT.

ON the 20th Inſtant, I hear, Dr. *Conybeare*, Dean of *Chriſt-Church*, repreſented to the Vice-Chancellor of *Oxford*, that in certain Paſſages of the foregoing Letter were contain'd ſcandalous Reflections upon *Exeter* College, for which the *Author*, if he could be diſcover'd, ought, by the Statute *de famoſis Libellis*, to be Banith'd the Univerſity; and for which, ſince he conceal'd his Name, the *Letter*, at leaſt, ought to be cenſur'd; and that He himſelf ſhould move at the Meeting of the Heads of Houſes the next Day, that the Cenſure of the Univerſity might paſs upon it.

The Vice-Chancellor, who is a Prudent Man, and Studious of the Peace of the Univerſity, deſired he would not do it at the *next* Meeting, but ſtay till he ſhould have ſpoken to the Principal of *Hart-Hall*, whom the *Dean* ſuſpected to be the Author.

The Principal being ſent for by the Vice-Chancellor, ſaid, That He did not *Own* the Writing of the Letter, neither would He narrow the Enquiry after the Author by *Diſowning* it; That, with reſpect to the *Expoſtulations* which the Author pretended to foreſee the Principal would have with the College, the Principal confeſs'd the Author had not been miſinform'd, for that he certainly would, in the moſt publick manner, expoſtulate with *Exeter* College the unreaſonable Oppoſition they had given to the Incorporation of the Hall; that He had often ſaid this to others, and gave him leave to ſay the ſame to the Dean of *Chriſt-Church*; that, if the Oppoſition, and particularly the Manner of it had been Laudable, or even Warrantable, the Opponents needed not to be under any Apprehenſions from what ſhould be ſaid of it by the Principal, who would ſay what he had to ſay in as decent a manner as the thing would permit; if otherwiſe, the intended Expoſtulations, manag'd with the utmoſt Decency that could be contriv'd, would, he doubted, bear very hard upon the Characters of Perſons pretending to be Serious and Reli-

Religious Men. That, in this Caſe, He ſhould like it better Himſelf, if the College would let go their Hold, and ſuffer Things to take their regular and juſt Courſe, as they ought to do, or, as indeed they ought to have done above Eight Years ago, and ſo make any Expoſtulations leſs neceſſary; for, whilſt the Principal having *receiv'd* a Defeat, may be thought to *Deſerve* it, he thinks it concerns his Reputation to ſhew that He *Doth not*: But that the College were at liberty to do juſt as they ſhould think fit.

I could never learn that, by the *College*, the Principal ever meant any other Members of it, than Dr. *John Conybeare*, the late Rector, now Dean of *Chriſt-Church*, the Author of a very good Book in Defence of *Chriſtianity*; *Joſeph Atwell* Doctor in *Divinity*, an Ingenious *Layman* who ſucceeded Dr. *Conybeare* in that Headſhip; and Mr. *Bayly*, a Tutor and Fellow of the ſaid College. If, beſides Theſe, there were Five or Six Undergraduates, and Batchelors, who, at the Meeting procur'd by Dr. *Conybeare*'s and Mr. *Bayly*'s Stratagem, concurr'd with them in Voting for *Another Hearing*, againſt the Opinion and Advice of their Governor at that time, who acquieſc'd in the Attorney-General's *Report*, the Principal, I believe, will have nothing to ſay to *Them*, conceiving *Them* to have been intirely under the Influence and Direction of their Leaders. But if any of theſe Gentlemen ſhall think they are Injur'd in being thus *robb'd* of the *Merit* of an Oppoſition they had well conſider'd, and approv'd, and voluntarily engag'd in, the Principal, I ſuppoſe, will readily *reſtore* it to them.

I am told the Principal, after having been with the Vice-Chancellor, waited upon ſeveral of the Heads of Houſes, and communicated to them the Attorney-General's *Report*, and that they expreſſed a great deal of Concern that he had met with ſo long and ſo grievous an Obſtruction to ſo uſeful a Deſign, and thought it the moſt unreaſonable that was ever given to any Perſon intending Public Good.

At the Meeting of the Heads of Houſes on the 23d Inſtant, Dr. *Conybeare*, I hear, produc'd the *Criminal* Letter, and obſerv'd what He did not like in it, and

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particularly excepted to the Words *not Honestly*, which however, I think to be the fittest Words for the Place wherein they stand, and to be very rightly apply'd. But this being a Meeting call'd on purpose for the hearing *Other* Letters of much greater Importance before they should be read in the Convocation, which was already Assembled, they had not *then* Time to consider *This*.

If hereafter they shall have *Leisure*, and it be *Proper* for them to consider it, I hope they will inquire, Whether what is therein said be *Strictly True*? If *Denied* to be so, that they will suspend their Censure till a *Proof* of what is said be given, which will soon be attempted. If *Allow'd*, that they will signify their Opinion of the Procedure of the College, Whether it hath been *Oppressive*, or not? And that they will ask Dr. *Conybeare* and Dr. *Atwell*, Whether They, in the same Circumstances with the Principal, would not have thought it *Oppressive*? Whether, if they should have so thought, they would not have been glad if some Friend of theirs would have *resented* it in the same manner? Whether they would not have thought such Friend, in his Resentment, to have shewn due *Temper*, whilst he expos'd only the *Manner* of the Obstruction, without mentioning the *Names* of the Obstructors? I hope also, they will consider, Whether (supposing the Principal to have been the Author of the Letter) it would not much better become the University to *Petition* the Crown that this most Unreasonable Obstruction to his Design for Promoting Discipline and Advancing Learning may be remov'd, than to *Censure* Him for Using the only Way He had left in the World to shew *He ought not to have been Obstructed*? (For, if the College would have proceeded to an *Ejectment*, as they had often *Threaten'd*, *This* would *that way* have appear'd. Or, if they would have permitted the Principal to have come to the Office where they had enter'd their *Caveat*, and to have *Heard* what they had further to say against the Incorporation of the Hall, than they had already said before the Attorney-General, and to have *Reply'd* thereto (of which Dr. *Conybeare* made a Promise to the Principal in the most affectionate manner by a Common Friend, and afterwards repeated

* 2 *Nov.* 1730.

† 17 *Nov.* 1730.

pented to himself) *This* would *that* way have appear'd. Or, if the Principal could possibly have brought this Affair into the Court of *Chancery*, in order to have oblig'd the College to set forth the *Right* they pretended to, which he hath tried to do, and cannot, *This* would *that* way have appear'd.) And, particularly, Whether after above Eight Years Distress, and after having endeavour'd to remove this Obstruction by every regular, calm, and proper manner that could be thought of by Him to no purpose, the *Complaining* of his Sufferings in the only way that was left him, and in Defence of his Injur'd Reputation, be, in Equity and good Conscience, to be esteem'd a *Libel* against those who have Injur'd it?

27 *May*, 1733.

FINIS.

Second POSTSCRIPT.

SINCE the Publication of the foregoing Letter and Poſtſcript, an *Ejectment* of the Principal of *Hart-Hall* hath *again* been threatned by his Two Opponents, in order, I ſuppoſe, to ſhew the World there was *Reaſon* for the Oppoſition given by Them and their Viſitor to the Incorporation of that Society, and that it did not proceed from *Any* of the Motives ſuggeſted in the ſaid Letter, particularly not from an *Avaricious* View of getting a large Conſideration for a pretended Right of no Value.

But it ought to be obſerv'd, that, whatever *Reaſon* there might be for Oppoſing the Principal's Deſign, yet, for the *Manner* of the Oppoſition there could be *none*. And tho' they ſhould ſucceed in their *Attempt* to Eject him, they would not for all this be juſtified in their *Conduct* towards him. For whatever the Law may determine in favour of the College, it will ſtill be True, that it was a *diſhoneſt Artifice* in his

his Two Opponents to pretend they were not convinc'd by the Attorney General's *Report*, and thereupon, to enter a *Caveat* with the Lord Privy-Seal, praying to be further heard before the Principal ſhould paſs that Office; and yet, the very next Moment, to get their Viſitor by his Intereſt to ſtop the Progreſs of the Charter *to* the Office, and thereby prevent the Hearing, they would have it thought, they deſired. What! to pretend a *Right*, and yet not ſuffer it to be Tried? a Right *Sufficient* to juſtify the Obſtruction of a Publick Good, and the Ruin of the Promoter of it, and yet to call in Epiſcopal Aid to ſtop any kind of Enquiry into it? * *Quoi! pour la défenſe de* leur droit indubitable, *de mentir, d'uſer de duplicité, de deguiſement, et d'impoſer à un Evêque?* And, as if, in this *Farce* of Oppoſition, there was a *Nodus Vindice dignus*, a Difficulty deſerving the Intervention of a Machine, to get "MINERVA to hold "back their provok'd Adverſary by the "Hair of the Head, when his Sword was "half drawn, for fear he ſhould do himſelf Juſtice!" And, after This, to employ

* Mem. Anec. p. 250.

Fame's

Fame's hundred Mouths to blow into every Corner of the World the Defeat of a Man with whom they had thus evaded and escap'd a Conteſt? And by this Means, to *Diſcredit* the Deſign that had *fail'd*? to *Impeach* the Prudence of the *Unfortunate* Promoter of it? And to divert from his Society the Beneficence that was flowing towards it? I affirm, there is in this Procedure a *Baſeneſs* and a *Diſhoneſty*, let the Succeſs of their intended Declaration of Ejectment (which however, I believe, the Principal is in no Pain about) be what it will. And, what I moſt lament, it is a *Baſeneſs* and a *Diſhoneſty* in Perſons (in whom of all Men living it ſhould not appear) who have had the Opportunity of a Liberal Education, and taken upon them (one of them at leaſt) the Sacred Character, and the Other a Title which, 'till lately, has been always underſtood to imply it. It is a Procedure that is a Reproach to Academical Inſtitution, and what the *Univerſity*, and, I dare ſay, the *Reſt* of their Own College too, will, at a proper Time, reſent. For, if in a Society endowed with Revenues for the Advancement of Piety

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